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JULY

1942

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● *Hitler has made people see and become
aware of the rights of man*

As Democracy Awakens

WITH so many things happening so rapidly in world affairs, it is very difficult to keep our history straight. It is even more difficult to evaluate and take the greatest possible advantage of the significance of what daily is taking place.

Applying the principles of observation and reflection to the aspects of the international scene, we have always three considerations to bear in mind: The first is the application of history and world policies to our own personal experience. How are we going to use what happens outside of our personal experience as a means of furthering our own living as human beings, philosophically minded? Second, how are we going to arrange the pattern of things taking place around us in order that they may reveal to us the motion of history, the motion of evolution, so we may gain an



understanding of the philosophy of empire? And, third, how are we going to use annoying and disconnected happenings as an instrument for a complete understanding of waves of evolution, karma, and the great time intervals between the visible and invisible?

Trying always to see patterns, to see the relationship between incidents and purpose, reasons and the things reasons produce, what is produced and what produces, it is a great mistake to permit

ourselves the extravagance of considering any incident by itself. There is nothing in the world that is not related to something else. Yet, no thing in the world is related to everything else.

We recognize interdependency only after some subtle factor takes heavy and tangible forms. Until there is a severe shortage in household supplies and



utensils some people are not going to realize there is a war. Only then are they going to recognize that stoves and tea, iceboxes and coffee, are really international, in that to maintain the flow of the innumerable simple articles we

regard as indispensable it is essential that the world be kept in a comfortable frame of mind. In a world upset, various modes of life quickly reflect the unrest. We have yet to realize the intricate network that ties the world together, and how broadly international affairs impinge themselves upon our personal affairs.

Another interesting problem in relationship has disclosed itself. I recently talked to a man who said he never sits down to his meals without thinking of the millions of people in Europe who have no meals; but he knows he can do nothing about it. If he did not eat his meals it would not help any, and yet, he still feels a certain responsibility. Most serious people have some such reflections. What is a good attitude to hold? It is not philosophical for any individual to assume responsibility for anything over which he has no control. If we cannot do anything about a certain condition, it is not philosophical for us to attempt to assume that condition as a mental problem. We have no justification in nature for assuming personal responsibility in any problem which is not within the range of our personal control.

The personal responsibility attitude is one in which we sit down and say, "Oh, I wish I could do something about it." The philosophic attitude examines the impersonal incident, finds out the lesson in it. And these are two very different things. We can all learn from what happens, although we cannot always change it. Whatever it is that happens, very often it changes us more than we can possibly affect it. Infinitely small parts of a great social order, we are



bound to be moved by many currents that affect the whole world structure, but it is almost beyond possibility for us to affect international affairs. In the hands of a certain few people the running of these affairs rests, and there is nothing to be gained by permitting those circumstances which are beyond our reach to become personal to us. World misfortune we cannot help; but we can study its lessons as closely as possible and resolve with the deepest consecration that we shall not do the same things ourselves to produce a similar condition again. We can know that selfishness, intrigue, politics, hates, prejudices, and greed, all these things produce the world condition that exists. Any of these emotions held and practised industriously enough over a long period of time will in the future once more produce today's conditions; for nothing we can do will prevent natural retribution from working out. On the other hand, we have certain power in another vital consideration, in the recognition that ambition is a kind of divine disease.

There have always been men who insist on playing at being God. Seldom do they essay the beneficence of deity, but rather they usurp the authority of deity. They do not want to assume the responsibility of divine Law, but do want the authority which is the divine prerogative; for that reason the ancient Greeks called ambition a divine disease, a sort of madness. Those who are afflicted by it think themselves masters of men, when they are only the servants of life and of existence.

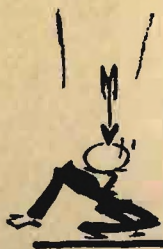




In playing at God, which has been the great game of tyrants since the beginning of time, it is difficult to determine when the reasonable boundary of possibility has been reached. There have

been moments in the lives of all great conquerors when had they stopped they might have been very powerful forces for world good. There seems to be a moment when there is an almost invisible line in nature where the leader, as a prophet, having brought his people forward to a certain new growth, a new release, could go into constructive endeavor and make a truly immortal contribution. But about the time when he might accomplish a vast good, this disease of madness sets in upon him, and he goes on recklessly destroying all that he has done, and taking the progress he has made, he changes it into a complete chaos.

There is no doubt that Mussolini made a very valuable contribution to the life of the Italian people; he amended his country's laws until they were far more equitable, made better educational and cultural opportunities, made vast improvements in hygiene and sanitary conditions, and rebuilt the dilapidated and corrupted communities. He gave the Italian people a new and wonderful state, and then, unable to bear the weight of his ambition, became involved in an international situation which will destroy him and will bring his people down to ruin. It would be quite wrong also not to realize that Adolf Hitler made vital and important contributions to German life, rescued the German people from the slough of



post-war despond; but just when it seemed as though he might have made a permanent place for himself as a re-maker or re-civilizer of Europe, the divine disease struck him. It is very difficult for a man to

succeed in anything without feeling that he can succeed in everything.

This strange mania for power afflicts those most who are in a humanitarian sense least ready; we never know which of the innumerable human creatures who populate this earth is going to be the next to try to rule. We tolerate would-be despots when they first appear because it is easier to laugh at them than to worry about them; then belatedly find it is necessary in one way or another to remove them. This fallacy of individual power is one with which Europe has afflicted itself since the beginning—in a history which is basically the recording of one long war interrupted occasionally by brief armistices. Europe has been fighting since the famous Gallic Wars of Caesar; Europeans are warlike; people given to feuds and battles, their history, their legends, their mythologies, their cultures, are all of strife, warfare, and pillage. Constant has been the repetition of the disease of ambition.

We have just as many ambitious people in America as in Europe. Why should Europe be so much more ambitious from a military standpoint?—as we find it difficult to reconcile to keeping even a small peacetime standing



army? One of the reasons is our tradition. Another reason is, nearly all of Europe is cramped in perspective. Europe lacks outlets. An area of land not much larger than the western half of the United States has been divided into thirty nations, many of them small, with a population problem which has been intense; they are nations isolated by boundaries and frontiers, religions, and customs; many are nations which have no outlets except through other nations. These are peoples who have fought for centuries not against lesser opponents, but against being absorbed by greater neighbors; peoples constantly maintaining little individual existences, keeping their ranks, keeping their traditions, cultures, and beliefs, and so remaining each of them apart, intermarrying in their own small tribes, maintaining their traditions, and lore, and art, and music, and industry, at a tremendous personal sacrifice. This has resulted in strong nationalistic feelings, strong family ties, but most of all it made Europe very provincial. How could it be otherwise, with a mass of small peoples struggling to be themselves against any general forward current toward internationalism.

With the exception of a few isolated cases there is no internationalism in Europe, regardless of what we may hope in that direction. Altogether, in one way or another, these nations have committed the unforgivable sin of being provincial. For, it does not make any difference whether it be a narrow minded nation, or a narrow minded individual, both come to grief. There is no virtue in isolation, so far as mental procedure is concerned. That does not suggest that we should necessarily go out and insist on mingling ourselves in other people's concerns; but the mental isolation of thinking our own thoughts, whether the rest of the world approves or not, does not pay any dividends at all. In these

crystallized communities, well larded with hates, prejudices, and suspicions, the disease of imperialistic ambition has seemingly found a particularly fertile ground for development.

Then, of course, European consciousness has a greater veneration for authority than we have. Europe produces despots and tyrants because Europe venerates them. In this country, let someone get up and start acting like a Dictator, and everyone starts to laugh; which of course, sort of spoils things. But in Europe, no one laughs; they take Mr. Loudspeaker at face value; if he says he is a Dictator, he is. They have never run their own affairs, and never hope to. The best they hope is that the next dictator will be a little less of a tyrant than the last one.

The nearest thing we have is the politician, but he has to get along with American refusal of any profound veneration for the individual who is a sublime egotist. We do not have dictators here as in Europe because *we* are all egotists!—we say to ourselves, let him play dictator if he wants to; okay; he thinks he is good. I *know* I am good. The game is not played here according to European rules; we do not take it seriously, and there is no pleasure in it.

Instead of dictatorship, which is not popular here, we all try to be rich. The one thing we do take seriously is money. We do not pay much attention to gold braid, except to go up and look at it to see if it is real. We are a people suspicious of pomp and circumstance.

But we take money as seriously as Europe takes politicians. We feel the same veneration for our captains of finance as Europeans feel for authoritarian generalissimos and field marshals. Europe makes its dictators, and we make a little small change when we can. In this way each continent releases its ego into manifestation.

The dictator to us is a scourge; he is immeasur-



ably destructive of property, of human-kind. He kills; corpses pile up in his wake and train. His methods are those of a horrible insanity. As we look upon the toll of death today we think of it of course as a sort of climax of the ages. Never was there anything so bad as this; never will there be anything as bad again. That is due to lack of perspective. In the Dark Ages, history tells us, one epidemic of the bubonic plague killed three-quarters of the population of the earth. We do not realize that this happened within the last five hundred years. How many people reading history have found out that three-quarters of the population of the earth died of plague alone? We do not realize those things, because our miseries of today are supreme. We do not realize the world has always been passing through crises, that the great bubonic plague was one thing the gods could send to clean off the surface of the earth—not that it did a perfect job, by a long way; but it did bring man's mind forcibly to the necessity of sanitation. Three or four hundred millions of people had to die from the plague alone to remind human beings that it was necessary to depart from the old Florentine custom of throwing the garbage under the beds.

Now, it may take the lives of three or four hundred million people again before human beings will find out it is not necessary to settle war in the way we do it. There is no need for war. Everything man does can be arbitrated. A billion persons may have to die before we will accept that fact. And that is not because the Universe is unkind; it is because human beings are inconceivably stupid when it comes to learning things that are good for them. Good habits are painfully acquired, as we may well realize in our chaos of today created out of ambitions and counter-ambitions.

Not many months ago it looked as though a great way of life was going to come to an end; it looked as though, as far as man was concerned, democracy was just about done for. It was boasted in Europe that the whole theory of the rights of the people was absolutely exploded. Why? Well, a European dictator had a very good answer for that. He said—and this is almost paraphrasing Adolph Hitler—the reason why democracy was failing was because democratic people were incapable of administering it unselfishly. In other words, democracies were used as an opportunity to exploit rather than to cooperate. Thus the democratic nations were going nowhere.

And that criticism was not entirely unfounded. All democratic nations had interpreted democracy as the right to exploit under law. It protected us so we could not be prevented from the free and unassailable right to exploit others up to a certain point—and there has always been a question just where that point was, where freedom left off, say, and crime began. One of our most famous gangsters, after murdering half a dozen other gangsters, took refuge in the fact this was a free country; to him that meant he ought to be able to do what he wanted to do. He was very hurt when he found freedom did not include murder. This condition exists in some democratic states, not necessarily to the degree of gansterism of course, but to the degree where the majority of the population is using democracy as a basis for personal advantage and exploitation, rather than the basis of a

common fraternity of growth and development. We have not been specially aware of our responsibility to the state; only aware of the state's responsibility to us. At the moment when law interfered with our ambitions we wanted to reject it; when it served our ends we wanted to hide be-



hind it. So, more or less lax, and through success and its attendant evils, we were slipping very comfortably into a position of decadence; and had this decadence become general, there is no question but that democracy would have died. It was dying fast.

If there is much more democracy in the world today than there was a few years ago, it is because more people vitally and actually believe in freedom and the rights of man, and are willing to make the supreme sacrifice for it. There are ten ready today where there was one two years ago, because of the simple fact we have become aware of that which we were in danger of losing. The principle of democracy is now safe for another twenty-five years at least; it is safe until we get prosperous and secure again. From a democratic standpoint we are safer than we have been since the World War I. Not only has the march of totalitarianism failed to stamp out democratic forms of government, it has not put under in any way the democratic philosophy of life. In those countries which have been subjugated, and those countries that have been brought into line with totalitarian thought, there is more democracy than ever before. Today, in exile and afflicted as it is, there is more democracy in France than there was before the war, there is more spirit in France for the democracy that is ultimately assured by the realization that is coming over its people—a realization, had it come five years sooner, that would have prevented a war in Europe. This is true of every country Germany has taken over. The very effort that has been made to destroy democracy is the one thing that is probably going to save it. We were careless of it, indifferent to it; we had grown used to the idea of freedom; we did not realize that everything in nature man desires and needs he must eternally protect to keep; there is no reward for carelessness and thoughtlessness.

Many people are wondering how the effects of this war are going to be measured in the democratic nations, parti-

cularly the two that are dominant in this war pattern; that is, Great Britain and the United States. There has been a great question, how democratic really is Great Britain? I think that is a fair question. England, of course, established the precedent in Western Europe for what we call the democratic pattern. The Magna Charta was the first declaration of modern democracy. The intrinsic democracy of England thus has had a good case, but I do not think England has been democratic in the sense we understand the term. Among the European nations England was probably outstandingly democratic, but in comparison to the United States very tradition bound, very aristocracy conscious; and so not essentially democratic internally and in relationship to the rest of the world. But the England of today is not the England that went into the war. England is a hundred times more democratic. A strong alliance of principles is emerging from this whole war pattern, with the possibilities of destroying England by military means becoming less every minute—because the British people are now becoming strongly democratic.

Some people think we are already in the Aquarian Age; astronomically speaking we are not; but we are gradually approaching it. What is the keynote of this new age? The cycle of the rights of man. It is possible that civilization is really going to emerge as a democracy, become for the first time in history truly democratic in spirit as well as in policy.

Out of the things we are doing now, is that going to come? I am inclined to think that some new types of international patterns are in the offing. I think when this war is over the world will be so tired of autocracy we shall be able to go at least twenty-five years without a new epidemic of it. By that time we will have a new generation that will not be tired of anything. Europe is seeing in the sacrifices of this great struggle the need for more emphasis on democratic rights and privileges. The motion of civilization forward de-



mands democracy, but how long would it have taken to achieve democracy according to the way the world was moving from 1920 to 1930, or from 1930 to 1938? The way we were moving in that period of nearly two decades we would not have been any further along a thousand years from now. We were concerned only with ourselves and small personal things. We had no particular patriotism toward anything. We were disillusioned with our leaders, tired of everything, bored to distraction. The financial situation was the only thing that really perturbed us. Now how long would we have had to go on like that to be parents of the New Age? We would have had to go on indefinitely, and then never be anywhere. We were all trying in one way or another to exploit each other rather than serve each other. We were selfish in the extreme, self-centered, inconsistent, and unkind.

It is such a terrible thing to have world war force us into destructive patterns? What about the destruction that went on when there was no war? We were not actually taking men out and shooting them, but we were wearing and grinding them to pieces through unkindness, cruelty, and indifference. We were denying them opportunity for employment; in the field of economics, industry and politics we were actually slaughtering mankind by the millions, for we were killing everything within men that made life worth living. The American way was to do anything that was profitable; nothing otherwise. Democracy would surely have died, had something not come along by which our own fallacies precipitated us into the condition we are in—military war. By

death from guns and bombs suddenly we began to realize how vital soul things are. War is a crude way of learning a lesson, but man is cruel. A French statesman said, many years ago, the only thing worse than the cruelty of war is the cruelty of peace. Man without a high purpose finds a thousand unworthy things to do. So periodically we fill up the container. We precipitate crises; and then we have to survive them. Nature has but one purpose, and that is, the accomplishment of ultimates. If we will not accomplish in one way we shall be forced to accomplish in another. That is the reason for this war, all wars.

Some day we should all study the philosophy of democracy. What it meant as a religious philosophy. How it came into existence. What it implies in the life of the individual. Then we will have a weapon with which we can approach any problem. All policy is ultimately a political philosophy. The purpose of the philosophy of life is to explain the reason of things as they are, and to live in harmony with those reasons. If we can arise from the emergency of this time to a clear statement of democratic principles so that we can live them, we can assure the world a better sphere of philosophic purpose.

To improve most rapidly we must have as much freedom as is possible. Individual thought is destroyed by regimentation; it destroys individual responsibility, and to destroy individual responsibility is to prevent man from developing the most important faculty of his mind, the faculty of thinking for himself. When the community thinks for the individual, he grows weaker.

As he becomes an exact machine he ceases to use his own mental faculties, ceases to be a human being. Where the right of free thought does not exist, philosophy is all distorted, deformed by the very environment that produced it. Such is the case with the Marxian philosophy, which was deformed by environment, and therefore is incapable of leading mankind to any ultimate. A philosophy to be sufficient must arise from one of two conditions. Either from an environment appropriate to it, or from an individual greater than his environment. There have been a few individuals in history who so transcended their own environment that they created their own. But, more commonly, philosophy emerges through peoples as the result of national conditions.

We have had democratic ideals ever since our nation began, but only on rare occasions have we released them under dominant action. Under world war pressure we are beginning to think definitely in democratic terms, which we have always known but have not so often used. I think we are safe in saying that England will emerge after this war a nation far more like our own, and the demand for human beings working together for survival is going to profoundly affect all of the artificial standards of life by which social orders have been corrupted. I think we shall see the emergence of a Europe much chastened, and very much more capable of sustaining democracy.

Adolph Hitler thought democracy was dead; he made a very important contribution to democracy by opposing it; for he has made people see it and become aware of it. Attacking it he brought

out its whole strength. By declaring it to be useless he has shown a thousand ways it can be useful. By declaring it to be undesirable he has made it desirable to the whole world. As Mephistopheles says in Faust, "I am part of the power that still works for good while ever scheming ill." As ever, the attack that would destroy the hopes of men has given men new hope; the attempt to take our liberty from us has brought out the strongest in us; those who would have persecuted us have brought us together. Nothing releases strength like tribulation. So instead of being, as Adolf Hitler thought, a very sick and dying creature, democracy is the sleeping giant. By its very nature it is not bombastic. It does not always tell how great a force it is, or how often it can act. But it is part of an inevitable and irresistible motion in society, and because it is an irresistible motion human beings will sometime emerge into a condition of peace and security. Since the mid-Atlantic conference of Mr. Roosevelt and Mr. Churchill we have become possessed of a great new constitution of democracy. Two great democracies united to produce it. They never would have united if it had not been for the world war crisis. So out of the stress and strain of opposition is emerging a great new strength; democracy tried and tested has been proven, and goes on now to the inevitable, backed by the increasing integrity of world peoples; all justice is natural and orderly; in the end that which is right inevitably asserts itself; but man must ever defend his beliefs by living them. To the degree he lives them he will no longer have to fight for them.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: *FACING THE FUTURE*)



THE miners' lanterns of Lidice have been blackened out by Hitler, but they have cast tongues of flame to light the whole world with tomorrow's freedom—*Leo Krzycki, president American Slav congress.*

- *This universe is a planned purpose,
not a monument to coincidences*

Great Laws That Rule The World

AT the hour when the extraordinary Alexander the Great was born the old Egyptian astronomer, Nectanebus, stood by the side of a great window; pointing a finger to the stars he exclaimed in solemn voice, "At this moment is born an emperor of the world." These solemn words so profoundly affected Philip of Macedon that he dedicated his life to preparing his son for the great task of world rulership.

Philip was a wise man in the wisdom of states and statemanship, and he knew that fools could conquer countries, but only wise men could rule them. He realized that if the son was to fulfill the prophecy of the Egyptian magician, it would be necessary for the boy to develop a universal learning great enough to administrate the states that might come under his sovereignty.

When Alexander had reached early manhood, Philip sent to Athens and besought his old friend and counsellor, Aristotle, to come to Macedonia and take upon himself the task of educating the young prince of the earth. Aristotle, though not much of a mind to, accepted the assignment for friendship's sake, and gave several years to instructing Alexander in the mysteries of philosophy.

The young prince probably possessed more of intellect than any other of the world conquerors. He recognized the greatness of Aristotle, but he had not the steadfastness in rational purpose to devote his life to the course of learning. Yet, so greatly did he admire his mentor, that on one occasion he exclaimed rapturously, "Of all men I have been most fortunate, for I have had two fathers: Philip, who gave me being; Aristotle, who gave me well-being."

But ambition blazed within the young Macedonian; the blood of conquest was in his veins; and when he stood at the dividing of the ways when he must choose conquest or conscience, he decided to go forth in the path of glory in search of empires.

In the course of his journeying, Alexander came to the Valley of Ebron, and here he stood looking down upon the crude rock monument which contained the mortal remains of the greatest of all the Egyptian sages, Thoth Hermes Trismegistus. The story of the visit to the tomb of Hermes is preserved for us in the work *Summa de Creaturis* of Father Albertus Magnus. Alexander asked that the tomb be opened that he might gaze upon the mortal remains of the man who had conquered three worlds: the world of matter, the world of mind, and the world of spirit. When the tomb was opened, nothing remained of Hermes but a handful of dust. But in the midst of that dust gleamed with extraordinary brilliance the Smaragdine Tablet, the great emerald of Hermes. On its surface, inscribed in crude Chaldean characters was the formula that was to become the law of antiquity, the great dramatic axiom, "That which is above is like unto that which is below; and that which is below is like unto that which is above; and the inferior and the superior correspond."

This great revelation was destined to dominate the renaissance of the classical world, to extend its influence into medieval thought, and even to continue to this day to be one of the great rules by which men live. This is the law that is the key to laws. This is what the ancient Hermetists called the axiom of

axioms, the law of analogy. It is the law which determines the values and estates of things by their correspondences to their superior correspondences and their inferior consequences.

The law of analogy comes to us today in its medieval dress as the doctrine of the macrocosm and the microcosm. The basic tenets of this doctrine are that all things are similar in principle, identical in basic pattern, but differ from each other in magnitude, which is size, and multitude, which is in number of parts involved in their constitution. Each of the parts is like the whole. Each of the forms of life that we perceive are parts of a great pattern. Each is built upon the same plan. Each reveals the same laws to its own being. Each bears witness to the same eternal principles. Though forms may differ in their appearances, in their energies they are alike. And not only are they alike, but as small fragmentary mirrors they all bear witness to one Universal Plan.

The Hermetic doctrine is founded upon the realization that the universe is dominated by law, law absolute and unchangeable. That all forms and manifestations are manifestations of that law. That everything that is, is a witness to inevitable and unchangeable principles. That, as Plotinus has so beautifully described the world, "It is a great bouquet of magnificent flowers with their roots in heaven, effulgent blossoms suspended by invisible threads from great universal principles." Each flower is bearing witness to its own cause, and through its unfoldment revealing the invisible world which lies behind it and which is the source of its life.

Medieval mystics term this invisible world a *macrocosm*, the larger cosmos. They declared that in it as principle abode together all the energies of nature; that these principles were the gods; that religion was the veneration of universal principles, the discovery of the laws behind the forms, the substances behind the shadows.

They further believed that this material world was a reflection of the invisible spiritual sphere, which was its

source and substance. And that everything that exists in this mundane nature is in some way a witness of the supermundane orders from which it is descended.

We have never been able to disprove the great truth inscribed upon the emerald tablet. There has been much controversy in more recent years as to the validity of the doctrine of *macrocosm* and *microcosm*, but after years of arguing modern thought is again drifting back to the old way. With all our thinking we have never thought more nearly to the real than these old priests of ancient times, who, meditating upon the mysteries of the universal nature, declared the world to be the mirror of an Infinite Purpose.

It is when we realize that all that occurs in this mundane sphere is suspended from its adequate spiritualness that we have a new vision and a new viewpoint with which to combat the attitude of our present times.

Attitudes reveal themselves most accurately under stress, and today we are at a great point of stress in our national and international existence. Thousands of persons who had been living quietly, satisfied with insufficient knowledge, have suddenly discovered crumbling about them the world that they believed in. They find that they do not possess an inward reflection strong enough and wise enough to sustain them through the chaos of their times.

In today's emergency we have great need of philosophy, need of the comfort that philosophy brings, but most of all, need for the order which philosophy reveals. We have need to re-state again and again within ourselves that this universe is a planned purpose, not an accident. That it is the manifestation of absolute law, and not merely a monument to coincidences.

If we do not recognize within our own natures that there is a reason behind it all, our whole intellectual sphere collapses about us in chaos. We are either something, or we are nothing. Either we are parts of an immortal purpose, or else we are victims of mortal

accidents. We are real, existing values, or else we are shadows deluded into the belief that there is reason or purpose in anything. We cannot gaze about us in the world and perceive throughout nature its order and its sequence without realizing that this universal plan bears absolute witness to a magnificent intellect. As

Francis Bacon declares in the essay on atheism, "I would rather accept all the fables of the Koran, and all the legends of the Talmud, than to believe that this universal fabric is without a soul."

We perceive that soul when we witness it in the order of the world. We depend upon this order for every institution of our existence. We depend upon a universal plan to give us the order of the seasons, to give us day and night, to bring forth the harvests. The scientist in his laboratory depends upon universal order for the accuracy of his experiments. Everywhere we accept instinctively the presence of plan and purpose.

Yet if this plan exists, if this purpose is real, then we must search for its lessons, its implications, and its applications. We must orient ourselves and realize that we are part of an eternal progression; a motion in space, a motion orderly, progressive, inevitable; a motion in which there is no accident, a motion which is indeed the manifestation of immutable and unchangeable law.

The moment we see law in life, and life in law, the things that happen to us assume their proper proportion. Incidents become meaningful. We are no longer victims of a blind despair or of a universal despotism. We become that which the ancient world recognized us to be in all our dignity; not slaves, but instruments of a universal purpose, a world fulfilling itself in us and through us, a law eternally manifesting our own na-

tures—of the very substance and essence of that law.

In the ancient system, analogy was the key to this realization. It bound all things together, in recognition not only of the existence of a plan, but of the possibility of the discovery of that plan by the human intellect.

It is not enough that man should know there is Law; it is necessary he should learn to obey the Law; that he should learn to love Law; and to learn realization of Law as the nearest and dearest of his friends, closer to him than any living thing, more necessary to him than food. And, that Law is his one security, his one hope, the one proof that his own small life is not a vanity; that every action performed, every impulse felt, every thought that rolls through the mind has its place in an eternal plan.

According to ancient belief the discovery of that plan was made possible through contemplating the law of analogy. Man cannot grasp space within his immature and imperfect reason. He cannot explore the far profundities of outer cosmos. He cannot examine the structure of the suns or of the planets to discover all the mysteries that are locked within them. He cannot grasp the subtle substances of space, either with his finger or with his mind.

The ancients said there is an answer to this. If man would seek to understand all, he may accomplish this by understanding any of its parts; for all of the parts are like unto the whole. Who solves the mysteries of the atom, solves the mysteries of the sun. Who discovers the life of one creature, discovers the life of all creatures. Who sees the law working in any plane of action, perceives the Law — and by analogy may discover its working in every other plane.



The ancients contemplating this profound reality have left us their ancient testimony concerning these matters, in these words: "Eternal wisdom in its providence has left to men three books by which they may read the secrets of eternity."

The first book is the world, where written in living letters, letters made of planets, stars, and constellations are all the secrets of eternity.

The second book is man, the microcosm, the little world, whose wonders include within themselves all the won-

ders of space. Here is the smaller book, the book that caused Socrates to exclaim with all the enthusiasm of philosophy, "The proper study for mankind is man." Man, the little

universe; the universe, the great man; space mirrored down into the fabric of the corporeal constitution of the human being. Within him, the gods, the heavens, the worlds, the stars, and the constellations; within him every law of life manifesting in its own smaller sphere; within him time and eternity, beginning and end.

And the third book, according to the ancient philosopher, was that of the scriptures of the world, the sacred books of all nations, the philosophical remains of all mystery and enlightenment, the great books wherein men might examine the mental microcosms of their brothers. For, as surely as the body bears witness to the cosmos, so the thoughts of men are also little worlds, and their books little universes.

And so, from the words of the wise, from the contemplation of man and his nature, and from the observations of space, human beings may gather at least a faint comprehension of this universal mystery in which we live and move and have our being. Bearing witness to that which produced it, through man, through the microcosm, made in the shadow of its great cause, may come the realization of the world mystery.

This is the implication of analogy,

and the reason why the ancients regarded it as the most sacred of all laws; it is the law of the similitudes of things, the law in which the greater and the lesser are alike in principle, differing only in number and in size. This great Platonic axiom still inspires the serious student who would explore where science does not dare tread, who seeks to escape from the little material world to which he has been bound by a materialistic theory that denies to him a purposed universe and would substitute for the great panorama of universal wisdom the narrow con-
cept of accident and chance.

In our present emergency of worldwide conflict we need the gentle, kindly, deeper thinking which marked the ancient viewpoint. We need to perceive clearly that we are confronted by a life which is a textbook; that all the actions and attitudes of men are expressions of universal energy; that all the mistakes that men make are part of the revelation of that which is real and that which is unreal; and to know that we should truly regard this world as a book, in which we may read eternal values from the faces of temporal things.

If we look upon this world as a book of instruction, we shall then be glad that it is possible for us to open its pages and participate for a little while in the experience of learning. In the today of everybody's crisis we are privileged to be part of a time which other generations can know only from the printed page. We are living the history that other ages can only read. We are privileged, not afflicted; we are blessed, not injured by the advantage of being alive today. Ours is a magnificent opportunity to see unfolded before us the panorama of a Law-governed world.

We shall see the fruits of ambition; see the rewards of despotism. We may look about us and perceive Law asserting itself eternally; and if our eyes see correctly and our perception is sufficiently skilled, we may perceive even



daily the eternal victory of right over all that seems to be occurring in the world about us.

And so do we regard analogy as the father of the laws; as from some ancient deity, the other laws spring god-like from the body of the father. In analogy we see the key to the use of laws. We see the method of applying the different institutes that have been given to us, revealed out of the meditation of the past. This is our instrument of discernment and discrimination, the most priceless tool that we can possess for the understanding of that which is occurring.

We, too, have other aids to understanding.

In the remnants and ruins of ancient Assyria there was one day found a statue of the god Nebo, the Hermes of Assyria. A figure of black basalt, it held in its hand a tablet inscribed with the words: "That which has been, shall be. I am Nebo, Lord of the Writing Table."

That which has been, shall be, says the ancient inscription.

Three thousand years later a German historian, Oswald Spengler, wrote a book *The Decline of the West* and he was hailed as a discoverer of a new instrument of philosophic thought! It is better said that he rescued from oblivion an invaluable axiom, and, by a magnificent panorama of world history, showed the cyclic motion in the progress of mankind. He revealed how each civilization passes through birth, youth and maturity, and decay. His book has shown how human experience solving its own problems follows inevitable patterns. These patterns are laws, and these inevitable patterns bear witness to the eternal plan and to the eternal Planner.

From out of the realization of analogy, which we must apply to all specific forms of incident and accident, we thus pass to the consideration of the law which, after analogy, was most uni-

versally admired of the laws of ancient peoples. It is a law to which mankind is in common agreement, with very few exceptions. It is the law of evolution.

Evolution, in its philosophical and esoteric interpretation, means the expansion of all natures from within themselves, through the process of growth. Evolution is not something moving from one place to another. It is not a simple migration through forms, through continents, or through spheres. Evolution is an unfoldment, from within outwardly, of the potentials which are resident within every atom of space. Evolution is the law by which space grows up in space. Evolution is the law which demands that all things that live must grow, and this growth is a revelation, through form, of the principles within that form.

Evolution is light piercing through. It is the unfolding of the petals of the flower. It is the tree extending its energies through its branches and twigs. It is life building ever more noble mansions for itself, exuding these mansions from within itself. All forms evolve as the snail builds his shell, by exuding from within themselves the substance of their own houses.

Evolution is eternity growing up in time. It is spirit growing up in matter, wisdom growing up through ignorance. It is space coming of age through form; it is the eternal expansion of that which is eternally moving toward the fullness of itself.

Evolution is more than that which is implied by Darwin, or Huxley, or Spencer. It is not merely a sequential motion from form to form. It is not merely eternal adjustment to environment. It is not merely conformity to the requirements for survival. Evolution is the spontaneous outburst of life. It is the inevitable pressure by which all things are eternally becoming.

Yet, with all their becoming, it seems



that they never become; for no matter how much of growth there is, there is always growth beyond. And what is growth? It is not increasing the number of the parts, nor the magnitude of the whole, but increasing the qualitative manifestation of consciousness through matter.

Growth is consciousness released through all its forms. Atoms grow up to become stars; men grow up to become gods; forms evolve through hundreds of millions of years from simple unicellular organisms to the great complexes of continents and types. Yet all this motion, all this eternal growing, is in reality the release of one life through its innumerable manifestations. It is the resurrection of the eternal through the corporeal.

With it comes the inevitable refinement of all forms. We may say then, that evolution is the refining of organisms, so that the principles behind these organisms may have ever fuller manifestation and expression.

The difference between the dray horse and the race horse is in nerves, in sensitiveness, is a matter of refinement. Refinement is a matter of breeding; and breeding in turn is a process of accomplishing evolution by means of a plan and purpose. Men breed better cattle by understanding the laws governing the growth of forms; and so do men breed better men, by understanding the laws that govern the development of human life. It is the purpose of philosophy to cooperate with nature in the production of the divine man.

That is all wisdom seeks today, for wisdom is dedicated to this end: That man grows most rapidly when consciously and purposefully he cooperates with the plan of growth. There is no release from pain, limitation, or insufficiency, except growth. Expressed in the terms of the alchemists of the 17th century, Nature achieves its wonders in two ways: either by natural means, or by art. By natural means is meant the inevitable growth of things through eternities of time and space, in which the laws themselves bring about their own fulfillment. By art is meant man's

philosophical cooperation with the natural order. It is man choosing to grow. It is man throwing every resource of his purpose into the great purpose of his own perfection.

Evolution is not only a law to be accepted; it is a challenge; for if we believe in law, we obey law. If we believe in growth, and believe growth to be the eternal purpose for existence, then we must naturally and consequentially cooperate with growth.

Recognizing our destiny, it is our duty to fulfill that destiny, to release through ourselves all knowledge and all wisdom. Evolution therefore assumes another important premise. It assumes that locked within the humblest form that exists in nature is the potential of universal perfection. All forms as we see them and know them today are seed-like. Each one of them is like the seed which contains the tree. It is in itself but a small thing now, but through it can be manifested eternal things.

Evolution is the growing up of the seeds of worlds in space. Space is the dark earth in which the seeds of life are strewn; and the suns and moons and planets, the constellations and the galaxies are like fruit upon one tree—flower, and blossom, fruit; and seed again, bearing witness to the growing up of space.

This concept of evolution has many implications that are valuable to us in our present time. It reveals to us our own estate. It explains to us why we are, where we are, and what we are. We are a moment in the eternity of things; we are an instant in the growth of something that is timeless.

All that has been, we have been. We have come up from the abyss of the unknown. We have grown up through the seeds of the plants. We have struggled on from the primal era to our present estate. We are still growing, eternally growing, and will continue to grow through eternity.

Our joy, our happiness is in our growing. The reward for our development is the release through ourselves of greater potentials for development.

We are most content when we are fulfilling our purpose; and our purpose is to release life through ourselves. Evolution for its understanding demands also an appreciation of the ancient concept of God. It means that we must realize the principle which is behind this eternal motion, this eternal process. To the ancients, God was not a being, a great celestial king ruling from some distant throne in the firmament; God was not apart from his cosmos; but *was* his cosmos. God was that universal life that is growing up in all that is. God is the father of life, living in his sons, reborn through all that emerges from himself. He is space. He is all that is revolving in space, and through space. He is the form without, and the energy within. He is the law, and he is the Lawmaker. And he is that which must obey the law. He is time and place; and he is timelessness, and he is space. He is that which grows, and he is the world through which it grows. He is the cause of all things, their ultimate end, and their mid-most state.

In this concept of deity the ancients found an intimate divinity. It was one which they could see in the stone and in the flower. It was one which they could hear in the air, a deity present in all things that are, a deity speaking through all forms, released through every manifestation of existence. The ancients did not turn merely to their books to discover God, nor to their priests to observe the divine handiwork; surely and truly they discovered the laws of life in everything that lives.

Pythagoras saw the universal pattern in the branches, in the leaves, in the fern. Orpheus discovered the universal laws in the strings of his lute. Alchemists found in chemistry the evidence of the immutable principles. All ordered earning bears witness to the order which is behind learning. Every man, in his own life and in his own work, searching for values and solutions, is

eternally in the presence of the ancient concept of God. For God is manifested in all that is, and is the law behind every action that is performed in space.

The law of evolution also brings us for serious consideration the observation that growth cannot be forced. Nothing can be more than its own release has brought to it. Nothing can be added to man; all must emerge through man. Neither civilization, nor culture, nor education, nor knowledge, in any of its kinds, can be added to the outward part of man. All wisdom must come through the structure of the individual and he can never release more of knowledge than the organic quality of his own structure will permit.

We are angered, dismayed, disappointed at the shortcomings of each other; but we have no right to be. We have no right to an attitude which is inconsistent with the realization that we are not perfect, but only that we are potentially capable of achieving perfection. Each individual bears witness to his own accomplishment, and each individual is doing the best he can for what he is. He accomplishes the degree of evolution that he has reached, the degree of understanding which he has released.

We should realize that we must expect no more from man than his growth justifies. If we expect more, we shall eternally be disappointed. In the same way, we must recognize evolution as a very gradual process. Physical evolution bears witness to eternal patience. Man has been hundreds of years growing up through the mysteries of his physical environment. He has been *hundreds of millions* of years developing from the little monocellular spore with which he first came to this earth. Through infinite patience nature has molded him to his present state; through infinite patience nature will continue to mold him towards his ultimate state. Nothing that is important is done quick-



ly. All growth is eternal, but slow, and men must not only desire reality but must develop the patience to become reality through slow but inevitable procedures.

We are all so anxious to escape from the now into some other time, but we must grow up through the now into any other time that we desire; tomorrow is built upon the foundation of today. There can be no future growth apart from present progress. Man can never build great temples without foundations. Yesterday was the foundation of today. Today is the foundation of tomorrow.

There can be no idleness today that will reap a good harvest tomorrow. There can be no happiness tomorrow that is not caused by today.

Evolution is the increasing understanding by which we increase understanding. As we evolve we gain new faculties. As we gain new faculties we evolve more. The more we evolve, the more we are faced by the challenge of the unknown. The more we discover, the more power we have for future discovery.

So growth is going on through peace and war, through prosperity and adversity, through life and death. All these things are incidental. All these things are illusions that have taken strange proportion in our minds.

There is nothing real but eternal motion, and that eternal motion is toward the real. There is nothing that really matters but the growing up of souls in space; and if it is necessary to that growth that man shall be confronted always with problems, he shall be so confronted. If only by dying can he learn to live, he will die, if it be ten thousand times ten thousand times. If only by disappointment can he discover law, then he will be disappointed until he discovers law.

This world is the schoolroom, the lessons are fitted to the mentalities of the students. We have chosen to grow the hard way. We choose eternally difficult solutions and must abide by them; but this is perfectly as it should be, for nothing is important but the growing. It is not important where we grow, or when we grow, or how we grow; but it is eternally important that we grow. And nature has made this universe precisely so uncomfortable that men cannot endure it; they have only the inspiration to get out of it.

If men could find comfort in their present state there would be no growth. If any form of life could find security as it is, cosmos would end. It is because there is no security but perfection, that all forms of life are driven on by irresistible impulses towards adequacy. Only when we are sufficient can we endure life. It is our insufficiency that drives us on.

After the law of evolution comes another, a law greatly honored by the ancients, a law which has intimate relation to the other, and that is the law of cause and effect.

Cause and effect is the basis of our concept and understanding of universal justice. It is the strong and sufficient staff upon which the wise man leans his weight. The law of cause and effect declares that there is an intimate relationship between every action and its inevitable reaction; that nothing can occur in the form of action which is without appropriate consequence. The slightest deed that can be performed brings after it results like unto itself, equal in every respect to it, neither more nor less. We cannot sow a little good and reap a great good; nor can we sow a great evil and reap a small evil. We must sow according to Law, and the harvest is according to the sowing. Every action produces its results, and each of these results in turn inspires to other action producing the mysterious Homeric chain that binds the world to the pinnacle of Olympus.

The law of cause and effect is worthy of our greatest thoughtfulness. It is the



law which most of us can most easily comprehend, and most gallantly ignore. We are nearly all of us convinced that there is some ratio between sowing and reaping. Our Scriptures have told us, that as we sow, so shall we reap. Yet in some fantastic way this is the law we most desire to disregard.

Jacob Boehme, the great German mystic, declared that the root of our disobedience was self-will. We so desire to do those things that we want to do, that we often try to blind our eyes to those things we have to do. A Greek philosopher has said of the difference between wisdom and ignorance: The wise man does joyously those things which foolish men are forced to do with great misery. In both cases, the things must be done. It is not that the foolish man escapes the law, it is rather that as he tries to resist it he brings upon himself attendant sorrows.

We have heard people say that their misfortunes are due to the fact that they have broken natural laws; but they have not done so. Their misfortunes are evidence that natural laws have broken them. Laws are not broken. But whatever attempts to exist or survive contrary to law is inevitably broken. There is no escape from the law of cause and effect.

Anything that we desire to become we can become, if our energy is equal to our desire. For any reward which we are willing to earn, we may have hope of accomplishment. For every effort that we make, there is a result comparable to that effort. No motion is wasted. No effort is lost. No dream disappears in space. The greatest and the humblest accomplishments are perfectly preserved, but the law is inevitable; and the law declares that those who would achieve certain good ends must earn those ends in appropriate ways.

The law of cause and effect in its universal aspect rules the planets and the stars. It is present everywhere in space, moderating and sustaining the course of every great structure in nature. The law of cause and effect is a certain assurance that good cannot fail; that evil cannot succeed; that effort cannot be lost.

In practical application the law of cause and effect tells us something. It tells us that these struggles through which we pass in daily living do not go down to the oblivion of the grave. The ancients did not believe that men labored for their three score years and ten, and then common dust blotted out all their works. The ancients believed that all we have been, we are forever. That every fragment of accomplishment is an eternal enrichment. And that no matter how slight our effort, its significance remains; and to the degree that we extend our constructive purposes and vitalize our constructive impulses, to that very degree we bring about the changes that we desire.

The ancients did not believe in our doctrine of heaven and hell, of eternal reward or eternal punishment. They believed that man's own action is eternally rewarding him and punishing him according to its own merit.

Man needs no greater punishment than to live with the consequences of his own deeds. It is adequate perdition that he has to exist with himself. If he chooses arbitrarily to be ignorant, then he must abide in and with his ignorance. If he chooses to be hateful, he must live in the midst of the cankering of his own hate. The man hated may never know it, but the man who hates is devoured by his own acids. He who in various ways evades the inferences of intelligent living escapes nothing but improvement.

(This is the first section of a public lecture discussion of three of the seven great laws that rule the world; it will be concluded in a second article in a succeeding issue.)

- *We have discovered a certain international genius which belongs to the world*

The New War Attitude



UP to the present the propaganda front of the democratic powers has been under very excellent control. Nothing is in evidence that even remotely resembles the wild outbursts of the last war; there is none of the bitterness of personal feeling against people, the unkindliness of spirit, the intolerance that disfigured the last war. If there is one proof of the evolution of man in the last twenty years it is that people are showing far more discrimination in placing responsibility for the present disaster; we are not accusing whole nations or races, but picking out the troublemaker. One help is a medium not known in the last war, radio. We are able to hear for ourselves the words of important political personalities, able to keep in constant contact with the situation as it exists daily in various parts of the world. This improved facility of communication has a great deal to do with this better attitude, and is part of the evolutionary pattern, in which all great inventions and discoveries, at first prostituted, gradually emerge to their true status as instruments of progress of humanity.

In New York, one of the theatres presents a very interesting current play based upon the invasion of Norway, *The Moon Is Down*. This play involves in it a conflict of two interesting personalities, the mayor of a small Norwegian town, and an old line German officer. Their problem is quieting the unrest in this invaded Norwegian community. The two personalities, opposed bitterly in their political viewpoints, find

much in common within themselves, resulting in a stage portrayal of the discrimination in American audience minds between the Germany of art, literature, and music, and the Germany of the Third Reich. In the German officer, as played by Otto Kruger, we confront the old Prussian influence, a military man long trained in obedience; so completely militarized is his personality that it would never occur to him to disobey any order given to him; and yet he is entirely out of sympathy with Adolph Hitler's ideas. During the course of the play's development of the characters, this German officer reveals a very interesting philosophy gained in experience in German military life: He shows that while he is obeying orders he knows they will fail. That they can do nothing but fail. That everything they stand for will fail. And yet as a soldier he must obey. At the end of the play, the principals of the cast came before the curtain to take their bows. They wore the uniforms of German officers, and yet without a moment's hesitation the entire audience burst into applause. I wonder how many German audiences would burst into applause if a group of actors were permitted to play American officers!

In the world of music, and in spite of the war, the Metropolitan had a magnificent attendance for three operatic performances of *Parsifal*, very excellent attendances for all Wagnerian operas; other performances of music of Brahms, Beethoven, and Bach were sold out. Toscanini, an Italian conducting Ger-

man music in New York, could have sold out Carnegie Hall five times over at five to eight dollars a seat. The line of discrimination is clear between the arts and the modern course of human policy. It is a considerable advance over the last war, when there was mobbing in New York whenever German music was played in any center of culture.

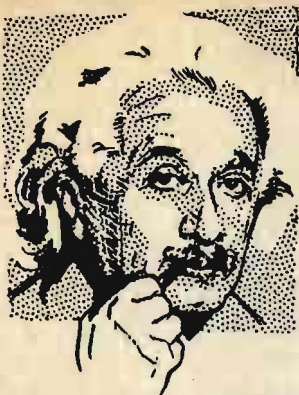
We are beginning to appreciate the difference between political and cultural structures. We are beginning to realize that culture assumes with its greatness an international aspect. If we take two views of the personality of Richard Wagner, one will give us Wagner as a man of magnificent delinquencies. His personal life was in many respects utterly lamentable. As one important critic observed, because of those things in which Wagner was small, as the little man, the little politician, he helped to create the idolatry of the superman, putting the great aria of the German super-state and superculture into the magnificence of *The Meistersinger*. This was the little Wagner who never paid his bills, who borrowed from everyone, a hopeless ingrate and egomaniac, a Wagner who was small, petty and egotistic. But Richard Wagner, the musician, one of the greatest the world has ever known, is an entirely different personality. How these two personalities came to be mingled into one fabric is one of the great mysteries of life, but they were mingled. In his lower personality Richard Wagner belonged to his time, to the small confederation of German states. But Richard Wagner, the musician, belonged to eternity. He belonged to

something not of a nation, state, or race, he was one with that little emancipated group of the great who have led the world in artistry from the dawn of time.

Progress for humanity in the last ten thousand years has been accomplished by less than ten thousand persons. There are less than this number in recorded history who have made outstanding contributions to progress; and they are a race apart; they are their own tribe, their own empire, their own kingdom. When we think of Italy it is only as a temporary enemy; Italy really means to us Michelangelo, Leonardo da Vinci, Cellini, and Marconi, men who have made eternal contributions. The Mussolinis or Count Cianos cannot compete with our thoughts of the eternal values, values which are no longer of Italy, but belong to the world. Remarkably in this time of war we are beginning to realize that there is an international estate in which men become citizens by their own greatness. And when they have achieved that greatness, nothing applies that might be regarded as a stigma upon them due to the insignificance, inferiority and general inadequacy of their races. Greatness dominates races, nations, and time. We have progressed since the last war, and now recognize we are fighting the ideology of littleness, that we are no longer blindly opposing great political motions. We are dedicating ourselves to the achievement of victory over the smallness in other nations and peoples, and in this we have discovered that within all peoples is a certain international genius which belongs to the world.

(CONDENSATION FROM A PUBLIC LECTURE)





Einstein: A Close-Up

By Basanta Koomar Roy

THOUGHTS of our great ones are never affected by time, so it matters little that what I now write is a happening of quite a few years back, when destiny, in a way almost miraculous, gave me the opportunity for an intimate interview with Professor Albert Einstein.

I had thought of asking him many questions on many subjects, but forgot them all for a moment, so absorbed had I immediately become in a study of his face. We kept looking into each other's eyes in absolute silence. I felt as if I was looking at a man from another planet, one who might purposely withhold some secrets of creation from us here on earth because we were not yet ready for the revelation of those truths.

I broke the silence with the sudden remark: "I look upon you and Marconi as the missing links between God and Man. You two have given us glimpses of God through the majestic mysteries of his creation."

Professor Einstein's smile was inscrutable; there was no interpreting its meaning. Had he already fathomed the depths of my ignorance of both God and science? Against the smile I managed to ask:

"Have you ever met Marconi?"

Professor Einstein said he had not.

I suggested, "It would be nice if you two could meet, and discuss things."

Perhaps to discourage further unfolding of my ignorance Dr. Einstein re-

marked: "Our lines of work are of a quite different nature."

"I believe," I countered, "that all the lines of all the works of all the sciences, of all the arts, and of all the philosophies, consciously or unconsciously, lead only to the One." To this I added the direct question, "Dr. Einstein, do you believe in God?"

"I have not seen him yet."

"To me," I explained, "God is formless consciousness. One can never see him," I said. "But I am sure some day He will stand revealed before your mind's eyes, in the innermost chamber of the soul of your cosmic investigations."

"I am always seeking new revelations of truth in my work," said Dr. Einstein quietly.

Here surely was innate humility of soul, genuine simplicity. I asked:

"You are not then proud of your knowledge and position?"

"How can I feel proud? When I look at the distant stars and try to learn a few secrets of the universe I feel so insignificant that I am ashamed of my ignorance. What is there," added Dr. Einstein, "for a scientist to get proud about, when he cannot reveal the final secrets of a ray of light, a flash of lightning, or the birth of life?"

It was time for the usual question, How did he like America?

"I love America," came the quick reply, "and the American people. They are so full of energy and initiative."

"Here in New York," I observed, "you will hear the very best of music. New York today is the financial capital of the world. Art follows wealth. In one week perhaps we hear more of the music of the greatest artists of the world, than could be heard in Berlin, Paris or London in a whole year."

"Europe is poor today," was Dr. Eins-

tein's comment. Then his eyes twinkled. "But the great artists you hear here mostly come from Europe."

I spoke of the well known Einstein love for music, asked, "Dr. Einstein, why do you love music?"

"Because of its aesthetic value; but music also is soothing, comforting. When I am tired of mathematics, physics, and astronomy, I seek music for a change, and as a mental tonic."

"I am told that you play the violin very ably."

"Who told you so?"

"Oh, one who knows the violin very, very well," and I added, "none other than my dear friend Fritz Kreisler."

Dr. Einstein laughed. "So, you know Kreisler? He is such a good friend of mine. He is greater even as a man, than as a violinist; and the whole world knows what he is as a violinist. And he is so kindhearted! Please do not take his kind words about my violin playing too literally. I love music so I learned to play the violin; but only for my own entertainment."

I asked which among the great composers he liked the best.

"I like them all. Each has much to give. Beethoven, Brahms and Bach; Schubert, Schumann, and Chopin, Wagner, Tschaikowski and Scriabin—and others—they are *all* great."

"Then you haven't a favorite composer?"

"I am afraid not. I am an amateur musician. If I had taken up the study of music as a profession, I might have favorite composer. As it is, I love them all."

I wanted to know, of all the musical instruments did he like the violin best? He did; and he gave his reason. "It is so sympathetic."

I agreed that it is certainly the most soulful of all the musical instruments. "By the way," I added, "speaking of the soul, would you be so kind as to tell me if you believe in the theory of the Reincarnation of the Soul?"

"I do not; for I have no proofs of it. I believe in only what I definitely know myself. Knowledge is so vast; and my

own experiences are so limited!"

I wanted to know if he thought that a brain like his could possibly be the product of the evolutionary process of only one birth.

"Why, every human brain is the same," was Dr. Einstein's reply, "only different brains function in different lines. I cannot play the violin as well as Kreisler does; and in the same way, Kreisler has not specialized in mathematics as I have done."

I agreed with him, I said, in that the formation of the brain may be the same; but felt that the thing that operates on the brain is not the same whether in two different mathematicians or two different musicians. My point was, in this world of ours there are countless mathematicians, but only one Einstein; and again, there are countless violinists in the world, but only one Kreisler; even as there are countless poets on earth, but only one Tagore.

"I would indeed like to know what that thing is that operates on the brain," was Dr. Einstein's comment.

"It is mind."

"Mind, of course. But a name does not signify the nature of the thing named, if we do not know the thing itself. We all are using, and making use of the thing, and yet we do not know what it is. It is maddening, Mr. Roy, maddening!"

"That's why I want you to come to India," I urged upon the great savant, "when you have finished your mathematical researches. There you may carry on a little research work on your own self, by studying with a Hindu sage." I pursued the subject. "By the study and practices of Hindu philosophy, you shall be able to look upon your own self as you now look upon your own face in a mirror. And then you will be able to see universes that neither your mathematics nor astronomy, neither your physics nor chemistry, can ever reveal. The infinite dwells within you; and you are a mirror for the cosmos. India has indeed the most elaborate laboratories and the most accurate observatories for

the study of the Self. So, please come to India."

Dr. Einstein considered the invitation. "The problems that confront me today," he said thoughtfully, "will take much time for their solution. I do not know when I shall be able to go to India to study philosophy."

"We Hindus," I told him, "are never in a hurry. We are the children of Eternity. If it takes you ten more rebirths to finish your mathematical researches in time, space, and matter, still there will be time enough to begin the study of philosophy—in your eleventh rebirth." I gave him our opinion that his cosmic researches are scientifically proving the philosophical teachings of the sages of India of ages and ages ago, in the philosophy of Vedanta—the fundamental Unity of all in the phenomenal diversity of many. "We understand philosophically what your scientific theories are driving at," I assured him.

Then I asked the question: "Now, please tell me frankly, in spite of your non-belief in the theory of reincarnation, if you were forced into being born again on this earth, would you like to be born as a mathematician or as a violinist?"

"Of course as a mathematician," Dr. Einstein replied without the least hesitation, adding with much enthusiastic emphasis, and an air of finality, "always there will be so much work for me that will remain to be finished."

I laughed. Mme. Einstein looking at her illustrious husband, laughed too. "There, Mr. Roy has cornered you."

I quickly pressed the advantage. "In that legitimate desire of yours," I said to Dr. Einstein, "and in the essential necessity of it, lies the foundation of your rebirth. Dr. Einstein, Nature is most economical

in developing its process of physical, mental, and spiritual evolution. So, after evolving your mind to such a superhuman pitch, it would be foolish for Nature (or God) to allow your mind to go to nothing by the mere accident of death, while much important work still remains for you to tackle, and for you alone to solve. If there are no other proofs (and there are many) of the theory of reincarnation, your very desire to be born again as a mathematician to finish your unfinished work is the paramount proof of this philosophy of Life."

"If I have to be born again" said the greatest mathematician the world has ever known, "please ask those in charge to see to it that I am born a mathematician."

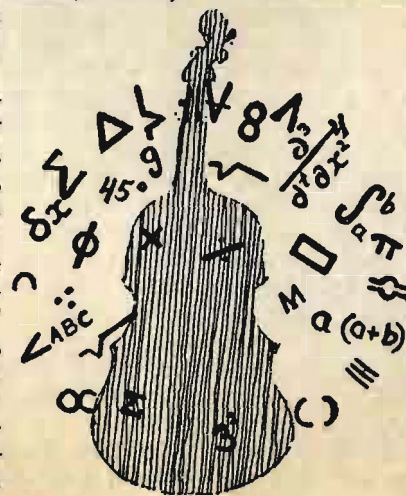
"The Law works on its own merit," I suggested, matching his good humor. "It needs no asking and no coaxing. And, it heeds no recommendations. If the Law of cosmic evolution so requires, you may have to be born as a mystic in India in your next incarnation, perhaps so that you may understand the inner meanings of your own mathematics much better than you do now. I do not want to discourage you, but you may even have to be born again with a greater mind to disprove your present theories. Only thus may you reach the final destiny of your own mind—who can tell?"

"That certainly would be interesting," was Einstein's comment.

I spoke of a poem Tagore wrote, a poem about being born again as a literary critic, required to criticize his own poems. I asked the great scientist if he had read much of Tagore.

"Yes, I enjoy reading his writings very much. I have read his *Gitanjali*, *The Gardener*, *Chitra*, and other books."

"Which book of Tagore do you like the best?"



"*The Home and the World.*"

"You should read his *Sadhana* for a better understanding of the purpose of life." I added, "And we have another great man in India today."

"Gandhi, you mean?"

"Yes, Gandhi. What do you think of him?"

"He is a great man; and is carrying on a great experiment, a noble experiment. Such an experiment on such a scale is possible only in India, where people live philosophy."

"Who do you think is the greater man of the two—Tagore or Gandhi?"

"One cannot compare such personalities! How can one compare the mountain with the ocean? Both Gandhi and Tagore are great men."

Mme. Einstein remarked at this point, "Tagore is not a man."

"What is he then?" I inquired.

"Tagore is a god-man. Yes; to look at his face is to purify one's soul. And Gandhi, he is doing godlike deeds of toleration and forgiveness. Doctor is right, yes, when he says that one cannot compare the mountain with the ocean."

I thought aloud: "I suppose Tagore is the mountain of intellect, and Gandhi the ocean of kindness."

"Well said," remarked Professor Einstein.

This gave me a good opening for my next question. "Dr. Einstein, can the planets move about without freedom?"

"The planets have no freedom," said Dr. Einstein quickly. "The poor fellows have no freedom at all! They are the slaves of a Law, and they keep spinning on their orbits through space with uncanny punctuality."

"Then certainly a planet could not move on its own orbit, if a physical force chained a planet to one spot in space."

"Great disturbances would occur."

"Isn't the same true," I asked "of a nation or a race that is forbidden by force to travel on its own destined orbit of progress?"

"I understand what you mean," said Dr. Einstein; a flicker of a smile flashed

under his black moustache.

My next question had to do with the daily habits of the great scientist. "Dr. Einstein, I am curious to know what you eat, and what you drink. As a man eateth so he thinketh; and as a man thinketh so he is. Do you drink liquor?"

"No, not at all."

"Not even beer?"

"No, not even beer."

"Do you drink milk?"

"I don't like to drink milk."

"What do you drink then?"

"Coffee, and water."

"What do you like to eat?"

"I live mostly on vegetables and fruits."

"Do you eat meat?"

"Now and then; once in a while. Left to myself, I am happy if I do not eat any animal food at all."

"Would you kill a chicken to eat its meat?"

"No, never," said Dr. Einstein. "I will kill neither a chicken nor a fish to eat. Vegetables give me enough nourishment; then why should I kill to eat?"

"Vegetables too pulsate with life," I suggested. "Our great scientist, Dr. J. C. Bose, is proving that. Vegetables cry with agony when we boil them in hot water."

Dr. Einstein sighed, with a shudder at the very thought of vegetables crying. "Well, at any rate, killing a chicken is not as cruel as killing a child; so, killing a carrot is not as cruel as killing a chicken."

The remark somehow reminded me of Buddha, the compassionate one. I asked: "Have you read anything about Hindu philosophy?"

"No, nothing about Hindu philosophy. But I have read a little of Buddhism. I find enjoyment in Buddha and his philosophy."

"You look like Buddha."

"Have you seen Buddha?" challenged Einstein. "No; then how do you know that I look like Buddha?"

I expressed the idea differently. "It is the composure of your face and the compassion of your heart that create an

atmosphere of Buddha around your personality." Then I added, "As Tagore looks like Christ, so you look like Buddha. It is perhaps just a returning of the compliment between the Hindu and the Hebrew." And we all laughed.

I wanted to know next how many hours Einstein slept at night.

"I sleep six, eight, or ten hours. Never less than six; and never more than ten."

"Do you ever get sick?"

"Scarcely, for my beloved wife takes such a motherly care of me."

Said Mme. Einstein: "It is a hard job, I tell you, Mr. Roy. He is such a helpless baby! It is a hard job, but joyous."

Professor Einstein had an acute attack of bashfulness. He kept smiling, but looked at his shoes and pumped his pipe without any tobacco.

I thought it time to ask my final question: "You know the universe so well; now suppose all the nations of the world voluntarily and unanimously should elect you the Dictator of the earth, what would be your program of action?"

"If I could persuade myself to accept so degraded a position as the dictatorship of the earth," said the savant thoughtfully, "I would at once issue a decree for the abolition of poverty, and the annihilation of war."

I voted it a splendid program, but observed that the task of enforcing it would be strenuous.

Said Einstein the Great as we shook hands at parting: "The best one can do, is to try his very best."

The Art Of The Double-Cross

WHO said this: "National socialism is savage barbarism; in common with barbarian hordes, it allows no rights to the individual; the chieftain is lord over the life and death of his people. Murdering and killing, loot and pillage and blackmail are all it can produce. The abominable and repulsive spectacle of Hitler would not be tolerated by any other country in the world. Only these primitive Germans, prepared even for murder, will put up with such things."

Mussolini said it in 1934 in an interview with Prince Starhemberg, with whom he was making a deal to unite Austria and Italy against Germany.

Out of the misery of the German occupation a new body of humor has arisen—the resistance joke. Like the songs once sung by the troubadours, these stories spread from the top of Norway to the tip of Greece, varying in content but similar in framework, and always reflecting a sense of humor that manages somehow to function under adversity and make a butt of the oppressor. For example, there's the one about the Nazi soldiers who got drunk in a Norwegian coastal village, commandeered a car, and drove wildly through the streets. Finally they careened down a dark pier and into the sea, promptly sinking. The gestapo hurried to the scene and questioned an old fisherwoman at the end of the pier. "Did you see the car coming?" they asked her. "Yes," she said. "Well, why didn't you stop it?" they demanded. "Why should I?" said the old lady, shrugging her shoulders. "I thought they were on their way to England!"

The Beginning Of All Things

Eight million Bibles were sold last year, to be read and studied by countless people in the hour of our nation's peril. For a better understanding of the greater meaning of The Book, a philosopher's interpretation of obscure and puzzling passages has been given timely publication. The brief excerpts which follow are indicative of the value of correct cognizance of the Bible's meaning and message.

THE cosmogony of the Jews is derived directly from the Chaldean and Egyptian. This has been proved beyond any question of doubt by the discovery of cuneiform tablets much older than the Jewish Bible which contain many of the stories set forth in the opening chapters of Genesis. It is quite possible that the Old Testament originally contained a much more amplified account of the creation, but certainly it is still possible to make much more of the Book of Genesis than the average churchman has accomplished. With the aid of the Jewish and Cabalistic commentaries, Genesis is amplified into a rational account of the beginning of the universe—far more vital, significant and impressive than the accepted theological version. A great scholar observed in the last century that Christian theology, and of course he included Jewish cosmogony, was the only system believed by the more advanced races of the earth to insist that God made the universe out of nothing.

THE GODS. The Book of Genesis opens with a simple and dramatic statement which has been Anglicized into the most impressive sentence in English literature:

"In the beginning God created the heaven and the earth."

This verse seemingly presents no problem, but the more a searching student

thinks about it the more fully he will realize that into ten words has been compressed a cosmic process involving hundreds of millions of years of time and innumerable complicated mysteries. Only an elaborate commentary can make this verse partly intelligible to the human mind entirely ignorant of divine and cosmic procedures.

We must first define the word GOD as it is used in this case and throughout the first chapter of the Bible. The word in Hebrew is not God, or Jah, or Jehovah, but *Elohim*. God is a reverent but entirely insufficient word to convey the true meaning of *Elohim*. Most important to be considered are two facts. First, in Hebrew, *Elohim* is an androgynous term inferring a combination of male and female attributes. Second, the word, by its termination, is plural. Actually therefore the word *Elohim* means "the male-female creators," representing a host or at least a group of powers and not, under any condition, a single personal entity.

The words "heaven and earth" are also misleading, through inadequate translation. By heaven and earth should be understood a superior and inferior condition; a separation of qualities, not a division of place. The average reader will think of heaven as the firmament and earth as the planet; and this interpretation will destroy entirely the significance of the verse. It would be better to interpret heaven and earth as spirit and matter, or the subtle and the gross, in the sense of vibration or qualities of life and vitality.

The words "In the beginning" also present difficulties. The wise student will interpret them as "from that which is first" or "in eternal principles" or "that which was in the beginning."

This leaves only the word "created", and here again misunderstanding is al-

most inevitable. The human mind customarily conceives creation as the making of something that is new. But if we think about it, we will realize that in creating any physical thing creation is only a new pattern made up of already existing factors. Thus if a man creates a picture he requires the aid of paints and brushes and canvas; the creation is the inward inspiration which applies these instruments for the release of an idea. Creation in this verse thus implies Formation, or Manifestation, the arranging of ever-existing elements into new patterns to be the vehicles of purpose.

With these thoughts in mind, let us read again the verse according to a fuller understanding of its meaning:

From the eternal principles and essences the androgynous creator-gods manifested forth the positive and negative aspects of Being.

THE SEVEN DAYS OF CREATION

The description given in Genesis I: verses 1 to 31, must be understood to represent the gradual development of the physical universe. The Elohim, the gods of the Dawn, mold the negative substances of being into the form and pattern of the solar system. Having brought the planets (including the luminaries) into objective existence, the Elohim then take up their thrones in the planetary bodies, and, according to the Chaldean genesis, circle about in their orbits age after age, governing with their celestial splendours the creatures of the lower world.

The pattern for the creation of our own solar system applies to all other solar systems in our universal chain. The pattern also applies to all forms of life evolving within solar systems, from suns and planets to grains of sand, electrons and atoms. This is the Cabal-

istic teaching concerning the Macrocosm and the Microcosm, or the greater and the lesser creations, each patterned according to the other.

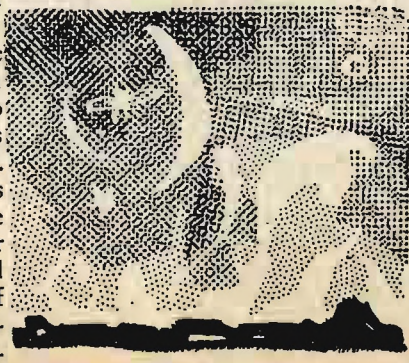
This led the Cabalists to say, comparing man (a microcosm) with the universe (a macrocosm) that "man is a little universe and the universe is the Grand Man." This did not mean that the universe actually resembled man in his physical form, but rather that the same system of geometry which patterned man also patterned the world, and that the same essences, principles, and forces were in both. The Elohim say: "*Let us make man in our own image*" etc. That is, let the lesser creation be patterned after the greater creation, and be similar to it in principle.

Medieval theologians insisted that the seven creative periods called "Days" made up together a week similar in time to a week of mortal calculation. This the wisest of the ancient philosophers always denied, insisting that the term "Day" in Genesis referred to an age, cycle, or great period of time.

Science uses such terms as "period" or "age" to signify one of the major divisions in the evolution of the earth and the life evolving upon it. Thus, such terms as the Miocene, or Pliocene Age, or the Glacial Period. Modern science is of the opinion that the physical earth has existed for from 500 to 1000 million years. A recent discovery of fossil remains indicates animal life upon the earth at least 175 million years ago. When these figures are compared with the theological opinion that the earth

was created by the arbitrary will of God in the 5th millennium B. C., it is apparent that science and theology come to a parting of the ways.

The Biblical scholar does not harbor the delusions however which afflict the pious and fanatical theologians who cling desperately to the jot and tittle of the "re-



vised version." There is abundant confirming evidence to indicate that the Genesis given in the Bible describes processes occurring over a period of at least a billion years; and that it describes how the creative forces of nature brought forth sequentially the super-physical bodies of the solar system, then the material planets; and then, shifting perspective to the planet earth, unfolded the life upon it up to its present state.

The descent of the Elohim with their hosts of spirits into the swirling mists of Primordial Substance, and their molding of these mists into the sidereal patterns and bodies, constituted the *involutionary* process or the descent of spirit into matter.

The unfolding of the worlds through the manifestation of ever-improving types of life, or the release of consciousness through a concatenation of improving vehicles, constitutes what Darwin called Evolution. There is no real argument between science and religion. The difficulty is principally due to the extremely compressed description of the creative processes given in Genesis. If the reader can take such a statement as "*And God created*" and read instead: "And the forces of nature, over a great period, caused to manifest"—most of the difficulties will be overcome.

It should be clearly realized that the ancients understood by their "gods" creative hierarchies, not personal beings performing sorcery in space; but rather, aspects of creative intelligence gradually unfolding through their own creations. In the Egyptian rites it is said the gods impregnated space with themselves, and then the seeds of the divine natures sprouted and grew up to form the universe. The proper attitude is to realize that divinity is evolving in and through the universal formation. Evolution is really eternal life ideating or shining through material organisms, as a light might shine through a lamp. Evolution is also, therefore, inward life building ever more perfect forms through which

to express its own potentialities.

The Book of Genesis, Chapter I, verse 24 to 26, inclusive, reveals that the ancients were fully aware of man's relationship to the animal world. In the sixth day both the animal and the human kingdom is formed, the animal manifesting first, and finally man, created in the image or likeness of the Elohim.

The first part of verse 26 requires special emphasis:

"And God said let US make man in OUR image after our likeness."

Then in the last part of the 27th verse it says:

"Male and female created he them."

This is a very confused picture according to the King James version. That the word God is intended to be plural is evident in the statement "Let *us* make man in *our* image, after our likeness. Here, of course, God should be read Elohim, the creator. By the word "said" in each case is to be inferred not to speak, but to will, or to inwardly determine.

The condensation of the earth from its nebulous fire-mist state required many millions of years. In those ages there was no time with which to measure the infinite processes; time is man-made. At last the body of our planet was formed, with the surface of the earth in a molten state, and vapors surrounding the whole planet. The earth was not habitable by any creatures that man has recollection of, although it is taught in old records that fantastic beings drifted about in the flames. The physical globe floated in a sea of super-physical humidity, termed by the Greeks "aether." This gives us the origin of the primitive belief that the continents of the earth floated in a great sea. This aether was not physical humid vapors arising from the earth's surface, but the vital ethereal element in which were evolving the forms that were later to descend upon the earth as species and races of living things.

(Excerpts from the opening chapter of *HOW TO UNDERSTAND YOUR BIBLE*, just published.
A notable philosophic interpretation of the least understood yet the most important book in the English language.)

- *Penetration into fact by rising above the object of belief*

Detachment

IN the adoption of a personal philosophy one of the most difficult things to accomplish is a proper perspective on incidents or occurrences. There are three ways to get perspective. Through Distance. Through Time. Through Detachment.

Perspective is seeing the larger part of a picture; it means the capacity to get back far enough, or to get away far enough, from a series of incidents that we see the relationship between them, discover the pattern upon which any collective design is built up. If in an airplane we fly over a city we are no longer limited by the same perspective that binds us while we walk the streets of that city. Most of us can not see the city for the streets.

Most of us are limited in our perspective by the things of our daily life. We do not get far enough away from close problems to realize they have other aspects, other viewpoints than the ones with which we are familiar. Perspective is therefore breadth of realization. It is the capacity to develop an inclusiveness of viewpoint which is no longer troubled by separate things, but perceives that all things are parts of a larger pattern. The perspective we need today relates to the bringing together in order and sequence of a number of separate incidents which in themselves appear to be unkind and destructive. Perspective alone can bring these together into an orderly, purposeful design.

The purpose of philosophy is to impress upon the consciousness the existence of world design. There are laws, patterns, archetypes, and ideas behind all the incidents which occur. It is the duty of philosophy to teach people to rise above a fragmen-

tary experience in life and strive toward a life dominated by a viewpoint which is broad enough, and deep, and beautiful, and wise enough to embrace within itself all that is necessary to bring order out of apparent chaos.

We look upon incidents of the past impartially; we can see world civilization as it unfolded through countless ages; but as the past approaches the present and we come nearer and nearer to it, perspective becomes worse. Finally we lose all sense of perspective. We ourselves have become a part of the pattern.

So, we can be quite honest about that part of history in which we play no part, but not when we consider any incident in which we ourselves are involved. Even historians to a certain measure fall into this error; through instinctive partiality they have a certain limitation to intellectual integrity. An historian who is writing a history of the world is quite likely to favor his own race, explaining best and favoring also those people with whom he is familiar. If he has traveled widely he will favor many; if he has lived a comparatively quiet existence he will favor those communities with which his daily contacts acquaint him. It is difficult also to withstand the temptation to indulge in hero-worship. The hero-worshipping historian can find no fault in the personality he admires. Another historian with a different set of heroes will write an entirely different



history of the same time.

Almost any emphasis of an interest we have in life results in a form of partiality. The religionist sees the history of the world as an unfoldment of religion. The economist sees in it the development of an economic theory. The politician sees the development of the world as a magnificent panorama of plunder from which he can learn much. Every department of life sees all life through its own eyes. We are all intensely egotistic, regardless of how much culturing and nurturing we receive. The final proof of the accuracy of an outside idea is in its agreement with our own internal convictions. If something which happens agrees with us, then we know that happening is true, correct, and dynamically important. If it disagrees with our preconceived opinions, or goes contrary to our expectations, then the universe has failed. There is of course nothing wrong with us; it is nature that has fallen into disgrace.

This intense egotism is disastrous to perspective. It causes us to so distort values of life about us that we constantly see dishonesty where it is not, and overlook it where it is. We dismiss as impossible that anything should be good that is injurious to us. And by injurious we mean uncomfortable primarily. The average person's greatest tragedy is mental, emotional, or physical discomfort. The same viewpoint extended, causes us to feel that society departs from all its foundations when it departs from what we believe! It is inconceivable to us that a world can be running well if not running according to our conception of how it should run. Now, this would be quite all right if we all had clear conceptions as to how it should be run.

Strong egotism makes us certain of ourselves, yet we have not yet developed the type of mind that permits us to perfect a philosophy in ourselves. We little realize that what we

call our personal viewpoint is not really ours at all, but something we have inherited, or accumulated by processes not in the least philosophic. Many people formulate their philosophies of life according to their reactions and reflexes to current news, in which partisanship is ever prominent. In the tendency toward hero-worship, it is not exactly a proof of the world's intellectual perfection that millions of people should form clubs to perpetuate the activities of their favorite movie stars, baseball players, or prize fighters. There are people who just love to do that. And if these people are the victims of considerable criticism from others, these others in turn dash madly to their radios at a certain hour to listen to their favorite commentator. One radio listener to a favorite news commentator recently turned to me and said, "Wasn't he wonderful? He says just what I believe!"

We do not recognize that process in ourselves, nor how desperately we long for the gratification of having others agree with us, and how willing we are to pay in allegiance, time and money, not for information but for agreement. The verified suspicion that we are right makes the whole day a success.

This type of thing is very hard on the development of proper perspective, because we are always standing in our own light, always between ourselves and the sun. It is unconscious awkwardness that detracts greatly from our ability to live intelligently. And so it is necessary in various ways to step back, or aside, and look at things impartially, making use, as instruments of our determination, of the three factors of Distance, Time, and Detachment.



Distance is the actual physical interval between a point of view and the object of that point of view. If we climb a high mountain and look down upon the town we gain perspective through Distance. We perceive much of the pattern that is invisible to us while we are on the streets. Philosophy contributes the viewpoint of Distance by lifting the mind from particulars to generalities.

It is a philosophic assumption, and a good one, that the more completely we assume philosophic rules, the more universal our viewpoint will become. The easiest and quickest way—we say easy, but it is not very easy—is to increase the area of toleration. The less intolerant we are, the more tolerant we are of other people's opinions. The more tolerant we are of other people's race, of other people's customs and habits, the more inclusive our viewpoint is. Philosophy, by bringing us into contact with the larger world, lifts us out of the limitations of the smaller world. So, philosophy accomplishes a kind of Distance. It enables us intellectually to rise above the fogs that are constantly lying in the lowlands, let us perceive distant horizons and the relationship between the communities of the earth.

That which can be accomplished intellectually by thinking, can thus also be paralleled by a second kind of interval, Distance. Distance is twofold, it is either Distance from a physical viewpoint, like the man on the mountain looking down, or it is Distance from an interval standpoint, like the relationship between today and last year.

Distance having definitions in dimension, we can think of Distance as Time—as the interval between now and some other point, past or future. As we retire in Time from an incident or circumstance, we gain perspective upon it.

We are much better qualified today to interpret Greek history than the Greeks were. The Greeks were too Greek. In the same way a civilization liv-

ing five hundred years from now will be able to do a much better job in interpreting us than we can. Because we are all limited by our own time, we assume the virtues of our time—as Aristotle said. The virtues of Time are the styles of living which dominate generations. Our peculiar attitudes on sociological and economic problems, our sense of propriety, our morals, our ethics, are all parts of these limitations of Time. To us they are cosmic truths, but to the universe they are nothing.

Concerned with our little cosmic truths, as we see them, we have no time for universal truths. This is a constant process going on in civilization, a conflict between human interpretation and universal fact. We all mean well, we all interpret the laws of life according to ourselves, but we over-estimate these interpretations, in their conflict with the universe, which we completely under-estimate. It seldom occurs to us that our particular interpretation could be one hundred per cent wrong. And we would not want to discover the error, for then we should be forced to change our ways. To do so would publicly reveal that at some previous time we were not doing right; and that is embarrassing. So, to defend that which we have done which was wrong in the past we will do ten more things that are wrong now. We do not want it to be discovered that we were wrong; yet each error we commit makes it more obvious to everyone but ourselves how wrong we are.

As Time shifts and the scenes shift the victory is revealed of the cosmic over the inconsequential. The universe is eternally asserting itself, regardless of what anybody does. Given time, the universe always wins. Therefore, the greater perspective we have on an incident from a Time factor, the more we shall see that incident aligning itself into its proper relationship.

As Distance applies to static objects, such as places, so Time



applies to fluid objects, such as occurrences. Occurrences are incidents flowing through Time; they are like streams flowing through their beds; they are moving with Time and in Time, and Time is eternally moving them to its own ends. So, Time is the corrector of evils, Time is an integrator of facts and revealer of motives. That which is meaningless at the moment is completely solved and meaningful in Time.

The human being thus must test everything he believes by the test of Time. History is the record of the test of Time. What we call research is very largely a problem of working with the elements of Time. Some years ago a large corporation decided to develop a new kind of house paint. They set aside a considerable sum of money and engaged a staff of technical experts to perfect a house paint that would hold its color—at least until the painting job was paid for. This was an innovation, and the research staff went into solemn session, and not long afterward in the backyard of the factory—I presume it was not called a backyard, but that was what it was—a long row of planks appeared, each one smeared with paint. Having put out all the samples on the boards there was then nothing the scientists could do but sit down and wait. The great experiment was the test of Time; how long would the paint stay there? Some paint began to peel in six months, some lasted a year, and some lasted so long it was discarded as not practical. A paint had to be discovered that would last just long enough, and only Time could solve the problem. Nearly all research is experiment with a Time factor in it. A physician with a new drug can only wonder what the after-effects will be, and must wait and see. The publicist with a program for putting over an idea in enterprise can only use the rules he knows, and then wait and

see. Time is the perspective which reveals the consequences of action. Time alone will tell.

The third kind of interval is Detachment, and Detachment is a fourth dimensional Distance. It is a mental interval by which the individual penetrates into fact by rising above and retiring from too close proximity to the object of his belief, conviction, or conclusion. Detachment is the ability to forget self in the contemplation of something else. And that is hard, because everything we see and hear about us reminds us of ourselves. When we see people that are not doing well, they remind us of ourselves—we are so different. Contact with the rich reminds us of what we ought to have. Contact with the poor reminds us of what we actually have. Contact with the learned reminds us of our own unsuspected abilities. In contact with the ignorant we give thanks because we are not like they are. When we see the sick we are reminded of our own pain. The happy remind us of our own misery. The miserable bring to our mind all the causes we too have to be miserable. Whatever happens, reminds us of us. With ourselves always underfoot, it is no wonder we get nowhere.

History, which is one of our critics, has proved conclusively that those in the world who accomplish things are the people who forget themselves. In Detachment is gained the mentality, the courage, and strength to penetrate the heavy mist of the self; or, more accurately, the illusionary self. It is the power to look over the edge of personality into the world beyond. One of the principles that bestows Detachment is impersonal interest. The musician who loves music more than he loves himself forgets himself in his art and becomes great. His music is impersonal, and while he is thinking about it he is impersonal; it is in those impersonal moments that his ge-



nus is revealed. A moment later he may become intensely personal, and in that moment he ceases to be a genius, for there is nothing personal in genius. It is impossible for a human being to normally function constantly on a plane of genius; alterations in the human mechanism are necessary for equilibrium. It is not that we should never think of ourselves, but rather that we should be temperate in our self-thoughtfulness. Most people subconsciously think of nothing but themselves, although they call it something else.

Detachment also infers not only separation from the limitation of the personal, but the ability to separate the consciousness from the true objects of personal desire. The objects of personal desire are numerous. The most important object of personal desire is not possessions, as most people think, but ego. The satisfaction which arises from being

right makes our most sacred possessions our opinions. For those we will sacrifice everything else in life, and everyone else in the world. Our opinions, may they always be right... but whether right or wrong, they are ours. And we intend to fight for them. If we were one-tenth as devoted to truth as we are to our conception of it, Nirvana would be at hand. Opinion is man's half-informed conviction concerning something. It depends largely upon himself to what degree error dominates in the opinion, but it is safe to say that as long as the opinion is an opinion it is diluted with error. When this dilution has been removed it is no longer an opinion, it is a fact. So our opinions are half-completed facts, it is always to be remembered—in which there is still enough of incompleteness to destroy the pattern.

(CONDENSATION FROM A PUBLIC LECTURE
Suggested reading: PURPOSEFUL LIVING LECTURES ON ANCIENT
PHILOSOPHY; SELF-UNFOLDMENT)

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An identifying footnote to each article indicates whether it is an original article, a condensation from a Manly Palmer Hall lecture, or an excerpt from his writings. *Suggested Reading* is a guide to his published writings on the same or a related subject. A list of Manly Palmer Hall's published works will be mailed on request.

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How to *Understand* Your Bible

*a philosopher's interpretation of
obscure and puzzling passages*

BY MANLY PALMER HALL

“IN spite of human prejudice to the contrary, there is but one religion and one truth. The Christian Bible as we know it today is a fragment. The King James version omits a number of passages of a controversial nature. The Old Testament is a Cabbalistic book, almost unintelligible without the assistance of certain commentaries. The New Testament was originally written in Greek. Lord Bacon is responsible for the Bible's present literary excellence. He achieved impressiveness largely by taking liberties with the text.”

**A Study of the Bibles of the World
Revealing One Spiritual Tradition**

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